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REV. MR. BIGELOW'S

ORDINATION SERMON.

1828

Christians should support and defend the Truth.

A

SERMON,

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OF

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AS PASTOR OF THE

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SERMON.

2 Corinthians, xiii. 8.

For we can do nothing against the truth, but for the truth.

Paul, after his conversion to christianity, was an *honest* man, was a *humble* man, was a *benevolent* man, was a *prayerful* man, was the chief of the apostles, labored more abundantly than they all, and received all his knowledge of christianity by immediate revelation from Jesus Christ. In proof of this, we have the testimony of Luke, of the apostle Peter, and of the other apostles who gave him the right hand of fellowship, and acknowledged his authority as an apostle, and even his superiority in some points, to themselves. We have the testimony of God to Ananias, that he was a "*chosen vessel*," and was raised up expressly for the station he so eminently filled; and in addition, he wrought miracles and uttered predictions, the fulfilment of which succeeding ages have witnessed. Plainly then, Paul was pre-eminently qualified to preach and explain the gospel, and all his epistles are the result of the highest degree of divine inspiration; and hence, we should expect to find in his writings, if any where in the New Testament, all the doctrines and duties and motives of christianity presented in their most lucid form, and sustained by the most conclusive evidence.

Paul was not ashamed of the gospel. He gloried in the *cross*, at which so many were, and still are offended; and

what appeared to the sages of Greece and Rome foolishness, was to him the *wisdom* of God; and for it, he "counted all things else but loss," and felt that he "could do nothing against the truth, but for the truth." Indeed, God sent him to the Gentiles, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might receive the forgiveness of sins, and inheritance among them that are sanctified by faith in Christ;" and he *qualified* him for his work. From the character of Paul, as preeminently the champion of christianity,—its most powerful preacher, and most able defender, we are not surprised to find the shafts of the enemies of truth specially levelled at him while living, and at his writings in every succeeding age.

It was in reference to false apostles, deceitful workers, transforming themselves into the apostles of Christ, and to defeat their attempts to sow discord, and division, and error among the Corinthians, and to repel the attacks made upon himself and his inspiration as an apostle, that Paul wrote this epistle to that church; and in each attempt he triumphantly succeeded.

Opposition to the gospel, as taught by Jesus and his *inspired* apostles, although it commenced, did not terminate with the apostolic age. Truth and error have ever been in keen collision, and at no period has the contest been more animated, or the attacks of error more daring and unprincipled, than during the last fifty years. The assault is not now made upon the outworks, but upon the *citadel* of christianity. The attempt is, not to pull down an antiquated part of the superstructure, but to raze the foundations. It is a period therefore, when neutrality *can* no longer be maintained, and when it would be *treason* if it could. The churches founded by the Pilgrims, have arrived at the point when like their founders, they must say with Paul, "we can do nothing against the truth, but for the truth,"—and carry the principle into execution, whatever be the sacrifice. We deeply regret the necessity of arming for the conflict, but the cause of truth

demands it; and let us remember, that the field of contest if maintained with fidelity, is the field of honor and of reward. Although some of whom we hoped better things have deserted, and others may "kiss only to betray," still, while prophets and apostles constitute the foundation, "Jesus Christ himself being the chief corner stone"—the citadel will stand, however numerous the assailants, and however desperate the assault.

The sentiment of my text, as far as applicable to us, is, CHRISTIANS ARE UNDER SACRED OBLIGATIONS TO DO ALL THEY MAY FOR THE SUPPORT AND DEFENCE OF THE TRUTH, AND AVOID EVERY THING AGAINST IT; and my object on this occasion is to show briefly,

I. What Paul meant by the truth.

II. Show what we can do for it, and

III. Present some motives which should induce us to do all we may for its support and defence. And

I. What did Paul mean by the truth?

In reply I answer, *genuine christianity*, comprehending all its principles, duties, ordinances, promises, threatenings, privileges, and immunities, as taught by Jesus Christ and his inspired apostles;—I say, *genuine christianity*, in opposition to all false systems of religion adopted by Grecian and Roman philosophers, or pagan nations, and also in opposition to the various forms of error which have in different ages usurped its name, and to all the adulterations of it, attempted by Judaizing teachers, by Cerinthus and the Gnostics in the apostolic age, and by the philosophers and errorists of every succeeding age; and I say, *as taught by Jesus Christ and his inspired apostles*, because they were the only persons authorised to reveal it, and their writings are the only accredited record of their revelations and instructions. We believe this record infallible, and to its decisions we cheerfully and without reserve, submit our own judgment, and reason, and conscience, and heart; and it is our earnest desire, to steep our

minds in its spirit, and be perfectly transformed into the blessed image of Him whom it reveals as "the way, the truth, and the life." We also deem it intelligible to the minds of all candid and honest inquirers after truth, and we doubt not that he who is willing to obey its requisitions and yield his own mind to its guidance, will find very little difficulty in learning its doctrines and its duties. We have no fear for the orthodoxy of him, who, in *heart*, believes the Bible, and honestly endeavors to conform his affections and life to its requisitions, and his sentiments to its principles.—They only, who are unwilling to walk in its light, grope in doubt and uncertainty, or adopt sentiments which even a Cicero, or Socrates would have rejected, and live a less religious life than they.

It is only because men are unwilling to be guided in their sentiments and practice *implicitly* by the *Bible*, unwilling to make it the guide and the measure of their christian faith, that we hear reason extolled above it, and behold all its decisions brought to the bar of a mortal for adjudication, and see one verse after another, and strange to tell, entire books stricken from the sacred canon, either as interpolations, or as apochryphal, contrary to evidence which, on any other subject, all would esteem overwhelming. And not content with the multitude of various readings, recourse is had to conjectural readings; i. e. to a deliberate altering of the record, when by no power of torture or excision, can an unyielding passage be made to speak the desired language. We are not surprised to hear men of this description preach a gospel as different from the gospel taught by Jesus Christ and his apostles, as God over all blessed forever, is different from a frail and erring man; or as the sacrifice of Him who created all things and upholds all things, is different from the offering of a mortal. Nay, we shall rather be surprised, if, having completed their excisions and improvements, they leave the covering of the Bible entire, to show us its form and dimensions before it passed through the sacrilegious or-

deal. Many, of this description, have worn the mask of christianity until it has literally fallen from their faces; and on all, it is becoming too threadbare to conceal them. It would, in our opinion, spare them much labor, be quite as honorable to themselves, and quite as acceptable to the author of the Bible, and would very little alter their sentiments, to lay it aside altogether.

The "march of intellect and the improvements of the age" have so far transcended the writings of the apostles, and seem to govern men's minds so much more absolutely, that the New Testament may very well be dispensed with, since, to keep it in any kind of credit in learned and polished society, we must expunge from it the doctrine of the Trinity, into whose name we were baptized, as an absurdity "which inspiration itself could not prove true;"—the doctrine of an *atoning* "Saviour, whom God hath set forth to be a propitiation to declare his righteousness, that He might be just and the justifier of Him which believeth in Jesus"—as a violation of justice, and an unparalleled instance of barbarity. The doctrine of the entire sinfulness of the human heart, from the commencement of moral agency, as utterly destructive of moral agency and accountability;—the regeneration of a part of mankind by the special influence of the Holy Ghost, as an act of undue partiality;—the existence of Satan and of fallen spirits, as a remnant of superstition;—and the endless punishment of the wicked, and indeed, the existence of any punishment, either in this life or the next, other than a gracious and merciful chastisement to reform them, as utterly inconsistent with the goodness and paternal character of God, and subversive, not only of his more amiable attributes, but even of his justice. Now, if nothing but the excision of all the passages in the New Testament which do unequivocally teach these sentiments, in the opinion of all who have not an opposing theory to support, and the distortion of a still more numerous class, which imply them, and which become tame and unmeaning if we deny them;—if nothing short of *this* will

give the Bible currency in this enlightened age, and enable it to keep pace with the "*march of mind*," we say unhesitatingly, let it be left behind, and let the "march of intellect" be no more impeded by its uncompromising decisions!— That Jesus Christ and his apostles did intend to teach, and have clearly taught these doctrines, and that these and their kindred doctrines and concomitant duties do constitute the genuine christianity of the Scriptures, has been the unanimous belief of the great body of the christian church in every age. And when we open the Bible, and read passages like the following, (which are genuine, unsparing criticism being judge,) viz. "*In the beginning was the word, and the word was with God, and the word was God. All things were made by Him. The world was made by Him. By Him were all things created that are in Heaven, or on earth, and by Him all things consist. He that hath seen me, hath seen the Father. I am the root and the offspring of David,*" i. e. both the author and descendant of David. "*Of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. He died, the just for the unjust. By his one offering he has perfected forever them that believe. For if one died for all, then were all dead. And were by nature children of wrath, even as others. Verily, verily, I say unto you, except a man be born of water and the spirit, he cannot enter into the kingdom of God. Justified freely by his grace, through the redemption that is in Christ Jesus. The wicked shall go away into everlasting punishment. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*"

When we read, on almost every page in the New Testament, passages like these, we must be other than candid and honest, to deny that Christ and his inspired apostles have actually taught those sentiments which the evangelical in every age have believed, and which were the sentiments of

our pious forefathers, and which are still embraced by the great majority of their descendants. These are the principles which this church profess, as the foundation of all their hopes. A departure from these principles we cannot but esteem a departure from the gospel; and a rejection of them, in effect, a rejection of the gospel. We know indeed, that those who reject these sentiments *profess* to be christians, and charge us with bigotry and a spirit of exclusion, for refusing to extend to them the hand of fellowship as such, and for refusing to admit them to our pulpits, and churches, and hearts, with all the cordiality of brethren. We presume not to dictate to any man what he shall believe; we interfere not with the rights of conscience—they are sacred and ought to be inviolable. We neither call any man, nor desire to be called, master; and with joy would we receive as brethren, all, whom charity in its kindliest workings, would lead us to believe Christ has received, even though "weak in the faith." But although charity carries with her a broad mantle, which she is ever ready to throw over the mistakes and errors of a brother, she is neither blind nor credulous;—and even her broad mantle has its limits. It will cover neither the blind guide, nor the hypocrite; neither those who teach for doctrines the commandments of men, nor those who make void the law through their traditions, nor those who concerning faith have made shipwreck, nor those who go about to establish a righteousness of their own. Before *divine* charity, all these stood naked, reproved, and condemned; and we dare not add new folds of human fabric to her celestial mantle. And as well might the tyrant, who has annihilated every vestige of his country's liberty, and suppressed every expression of public opinion, profess to be a republican, as they profess to be christians, who reject the real divinity and humanity of Jesus Christ; his propitiation as the only ground of pardon; the entire sinfulness of the human heart; the consequent necessity of an entire moral renovation by the Spirit of God; the unrestrained freedom and accountability of man, and the

existence of rewards for the righteous, and punishments for the wicked in another life, strictly endless. If men choose to reject these and their kindred sentiments, and adopt those more congenial to their own wishes, they are at liberty to do so,—to their own master they stand or fall. But having used their liberty, they must not complain if we use ours, and believe them no longer entitled to our fellowship, as they who hold fast the faith once delivered unto the saints, for "we can do nothing against the truth, but for the truth." We believe the Christianity of the Scriptures. We believe it perfect as there revealed, and consequently, that it needs no additions from the reason, or philosophy, or metaphysics, or theories, of either friends or foes. We believe that neither the "progress of intellect," nor the "vast improvements" of this, or any future age can add any thing to it, other than human *ignorance*, and *folly*, and *error;* because, as revealed, it is the wisdom of God.

"A glory gilds the sacred page,
Majestic, like the sun,
It gives a light to every age,
It *gives*—but *borrows* none."

II. What can we do for the truth?

I answer, we must in the first place learn it, and cordially believe it; not simply because it appears *reasonable*, but because God has revealed it *as truth*. Divine testimony is the only firm foundation of christian faith, and this precludes all reasoning and all doubt, and demands implicit belief. We believe its doctrines, not because we find them what we should have desired, nor because they are what, *a priori*, we should have expected; nor because we can comprehend all the reasons of them, or the exact nature and manner of the existence of the things revealed; we believe them, because God bore them witness, both with signs, and wonders, and with divers miracles and gifts of the Holy Ghost, according to his will.

We must cordially believe the truth, because it is an im-

mediate duty which we owe to God who revealed it, and who has given us unequivocal evidence that it is his word; and because a cordial belief of it is an essential prerequisite to qualify us to do any thing else for the truth, acceptable to God. He who does not himself believe all the truths of christianity, or who only half believes them, suffering his mind continually to doubt and waver, is but poorly qualified to defend them when assailed, to explain them when misunderstood, and lend the whole weight of his personal *example* to their influence; and will be but ill disposed to make sacrifices of his property or reputation, for their support. No,—such an one you will find, either among the enemies of the truth, or with its lukewarm professors, or among those who wish to assume a guilty neutrality, when the question comes to the trial, *Shall the truth be supported or relinquished?* Nothing but an unwavering belief of christianity, deeply rooted in the inmost soul, seizing upon the warmest affections of the heart, will give nerve, and muscle, and that high-souled purpose which nothing can daunt or overcome, in the hour when persecution ariseth because of the word; and nothing short of this, will ensure perseverance in the employment of those means which divine wisdom has established for its defence and propagation.

And by thus believing the truth, we shall give it its full influence over our affections and lives, shall ourselves be among its trophies, and add to our example and efforts the persuasive, and I had almost said, the irresistible energy of manifest sincerity. Without this, although found with the friends of truth, we shall only be like Saul among the prophets. Let me entreat you, my friends, first of all, to receive the truth into good and honest hearts, and then you will bring forth all its fruits with patience, and will be prepared to stand forth as its firm and unyielding advocates, and receive the approbation of its author.

2. I answer, we must practise the truth.

The first question which every one asks is, what effects

do the man's professed principles have upon his practice? Do they make him *prayerful*, *humble*, benevolent. Do they cause him to live soberly, righteously, and godly. Does his faith enable him to overcome the world with its temptations, and does it cheer and animate him in the near prospect of death? Notwithstanding what has been said to the contrary, we need not the eye of omniscience to determine whether men pray habitually and devoutly, even in the secrecy of the closet. The piety and devotion of the closet, like the roots of the majestic tree, lie indeed concealed, but where they exist with any vitality, they will shoot their branches upward, and bud, and blossom, and bear fruit in open day; and where we cannot discover even the tender shoot, we usually search in vain for the root, and if found, it is only dry and dead. "By their fruits ye shall know them." Now if it be found that we do not consider our principles worth reducing to practice in our own case, however zealously we may assert and defend them, and however liberally we may support them; or if it be found, when reduced to practice, that they cause us to live no more holily, we must not, in the first instance, expect men to place a higher value upon them than we appear to, nor in the second place to esteem them of any value. *Genuine christianity* made all who cordially believed it, prayerful, humble, benevolent, sober, righteous, godly. It made them new men,—and it is certain, that *that* cannot be genuine christianity, which, where believed and practised, does not produce the same good fruits. The man then, who is not made more prayerful and holy by his belief, must not complain, if we doubt either the sincerity, or the orthodoxy of his faith.

Experience has proved, that it is only by exhibiting the principles of christianity in our life and conversation, in all our intercourse with our families, and with society; causing it to breathe forth in kindness and good will to all; to prompt to purity of life, and the performance of whatsoever is lovely and of good report; and suffering it to melt down our own

soul, and form our own character after its blessed image; that we can give to the world the clearest and most persuasive illustration of the value and efficacy, if not of the truth, of the gospel; and cause them with us, to glorify our heavenly Father for his infinite love in revealing it. "If ye know these things, happy are ye if ye do them." "Be ye doers of the word." Without it, however pure the truths you believe, you will hold them in unrighteousness, and receive the reward of the servant who knew his Lord's will, and did it not; and without *it*, you will only bring discredit upon the principles you profess. Having believed and practised the truth, we are,

3. To make a public profession of the truth, and to form ourselves into churches separate from them who do not believe, and practice, and profess it, for the purpose of supporting and defending the gospel; celebrating its ordinances; and aiding each other in our christian warfare. The church, *thus* composed, was the depository to whose keeping Christ committed his ordinances and his gospel; and to it made all his promises, and commanded it, after having been endued with power from on high, to "go into all the world, and preach the gospel to every creature," to baptize all who should believe, and to teach *them* to observe all things which he had commanded them. It was upon the church *thus* formed, that the Holy Spirit descended on the day of Pentecost, and upon churches *thus* formed, it has ever since abode, making them to rejoice with revivals in every age. It is the church *thus* formed, that Paul informs us is the pillar and ground of the truth,—that is, its support and defence; and which the experience of eighteen centuries has proved to be its only earthly defence;—and we freely confess, we are not among the number of those who would break down this sacred enclosure, which has been her glory, and which, when broken down, leaves her a prey to every passing enemy. Neither do we profess that charity, which embraces in the arms of its fellowship, and invites to the table of the Lord,

all who may attend upon public worship, whatever may be their sentiments or their religious character, and even without a public profession of any sentiments. We do not believe that all the inhabitants of New England even, have arrived at that point of christian excellence, at which "congregation" may, with safety to the truth, be rendered synonymous with the church of the living God: and the choice of a pastor, and the celebration of the ordinances, and the support and defence of the gospel, relinquished to its sole guardianship. No verily, the churches of New England have already felt too severely, the fatal effects of such a relinquishment; and it was to avoid such a relinquishment, that our forefathers sought on these shores an asylum for the truth; and founded these churches; and, under God, made New England what it is: and it is, that you, like them, may enter the towers of Zion, and man with effect the bulwarks of her defence, that I say, every one who really believes and practises the truth, should, in obedience to his master, publicly profess it, and take his station among the soldiers of Jesus Christ. And having thus formed churches, we are,

4. To choose, ordain, and support pastors who will, without reserve, or disguise, earnestly, clearly, and fully, before all persons and on all suitable occasions, preach the truth; and withdraw ourselves from the minstrations of all others. This is not only a privilege which Christ has granted his church, but a most sacred trust committed to her care; and which she is at liberty, for no cause, and on no occasion, to betray or relinquish. And when the churches can no longer exercise this right in the land of the Pilgrims, it will be time for them to imitate the boldest example of the Pilgrims. On this point the churches of Christ are very liable to err. Dependant as they are upon the congregation, for the support of their pastor, their greatest solicitude too frequently is, to select a pastor of popular talents, eloquent and refined, and who, withal, will be very *prudent* in preaching the truths of christianity, lest he should offend those who do not believe,

or do not love the truth ; instead of making it their first care, to select one who will be honest in his master's cause, and who will, with the eloquence of a soul imbued with the love of the truth, preach it so as to be neither mistaken nor misunderstood.

Many churches, from fear of causing division in the societies connected with them, or to gratify a few influential men, have consented to the settlement of pastors who preach nothing clearly, or what is believed by the majority, a departure from the gospel. The consequence has been, that those churches have declined in *piety*—become erroneous in *sentiment*—been diminished in numbers—revivals have ceased, and the Spirit of God has departed ;—next, their creed has been changed, or thrown aside as a pernicious instrument calculated to retard the progress of the age,—a "cord to bind the conscience and posterity, hand and foot;" the scene has been closed by the voice of unblushing error, crying, "peace, peace"—"I know it shall *ultimately* be well with the wicked"!

We have arrived at a point, where the churches of Christ must take a firm and decided stand, and lean only on the arm "of him who hath all power in heaven and in earth," instead of those broken reeds which have already pierced their vitals ; and learn not only to sacrifice property, but life, sooner than relinquish their rights, or betray their high trust. Churches must not only ordain faithful pastors, but prepare themselves to make great sacrifices for their support, and sustain them in the faithful discharge of their duty, and not *desert* them, the moment the shout of the enemy is heard.

A kind and conciliating demeanor, an affectionate manner, in meekness instructing those who oppose, avoiding all needless causes of irritation and offence, are imperious duties, binding on churches and on ministers. Churches should sacredly avoid impairing the rights of congregations, and cheerfully make all those sacrifices which they can, consistently

with duty, to secure harmony and peace in their respective societies. But when required to sit under the ministrations of one who does not clearly and earnestly preach the truth, or when required to relinquish it, our uniform reply should be, "we can do nothing against the truth;" and from this high ground, neither the love of peace, sweet and desirable as it is, nor the sacrifice of property, nor persecution, nor death even, should cause us by one hair's breadth to depart; "For, what shall it profit a man to gain the whole world and lose his own soul." If we falter and yield, even to save life, our great captain will treat us as cowards and traitors, in the day of reckoning. Union, decision, and firmness on this point, are, under God, the only safeguard of churches. And,

5. I answer, we must, with firm reliance upon God, use faithfully and perseveringly, all the means he has given us, and seize upon all the opportunities he grants us to promote *revivals of religion*, and to preoccupy the minds of the young with truth, and to bring the whole human family to the knowledge, and obedience of it: and finally, I answer, ministers must, abandoning all other *systems*, and *theories*, and *authorities*, plainly, fully, and earnestly, preach the *christianity of the Bible*. It is perfect as there exhibited, and the truth of its doctrines, and the obligations of its commands depend not on human reasoning nor human authority, but upon the testimony and authority of God. The simple question we have to decide is, "is the Bible a message from God?" If it is, then all argument to prove the *truth* of its doctrines is superfluous, and as idle, as it would be, to light a candle to increase the brightness of the sun; and if it be *not* a message from God, its doctrines are falsehoods, which argument can never prove truths.

There is no middle ground between an implicit belief of the doctrines of the Bible, independent of all human argument and theory, and a total rejection of them, as an imposture of man. And all we have to do, as ministers of Christ,

is, to exhibit the evidence which exists of the divine inspiration of the scriptures; show clearly what doctrines and duties they teach; and urge upon the conscience the motives they present, looking to the Holy Spirit to make them effectual. The seed is the *word;* if we sow any other, we must not expect the fruits of holiness. It is the neglect of this plain and obvious principle, and the officious desire to improve christianity, which has so often obscured its glory, divided its followers, paralized its influence, and adulterated its truths.

III. I shall now suggest a few motives, which should induce us to do all we may for the truth.

1. It is the only way in which we can expect to preserve among us, the institutions and ordinances of religion. When christians can be induced to act against the truth, or, which is in effect the same, to remain neutral, its enemies are at once strengthened and emboldened in their attack; and when professed christians are unwilling to make sacrifices for its support, others cannot be expected to be very liberal; and when churches value the truth so little, that they are willing to relinquish some of its doctrines, and sit down under the ministry of one who preaches it partially, or not at all, congregations will assuredly take the next step, and say, the support of the institutions and ordinances of the gospel is a burdensome and needless expenditure, and will altogether withhold their aid. This is not prediction, but accomplishment; and is proclaimed, by the meagre pittance which is grudgingly given for the support of the gospel in a very large portion of our towns, and by the deserted meeting-houses in which no voice but the moaning of the winds is heard, and by the moral desolations which spread over our country, on which neither the rain nor dew descends.

2. The course I have suggested, is the only one that will secure the approbation and blessing of Christ, because, it is the course he has commanded. "Contend earnestly for the faith once delivered unto the saints." "Stand fast in the liberty wherewith Christ hath made you free." "Hold fast

the truth." "He that is ashamed of me and my words, of him will I be ashamed." "And he that is not with me is against me." "He that gathereth not with me scattereth." Besides, we are "stewards of the mysteries of the gospel," and will *unfaithfulness* be accepted? We are soldiers of Jesus Christ, and will he approve and bless cowardice and desertion? We, as churches, are the pillar and ground of the truth, and will he be pleased to find us basely abandoning it to its foes, or leaving it defenceless? No! no, my brethren, "Be faithful unto the death, and I will give you a crown of life."

3. The course suggested, is the only way in which we can be saved. Unless we really believe christianity as revealed, and practise and profess it, and hold fast to the end, we are not christians, and cannot be saved. "He that believeth and is baptised, shall be saved; he that believeth not, shall be damned." "And if any man draw back, my soul shall have no pleasure in him." He that rejecteth whomsoever I shall send, rejecteth me. "And it shall be more tolerable in the day of judgment for Sodom, than for that city."

And finally. The truth is the cause of Jesus Christ, and will prevail. It has outlived all the theories and improvements of past ages. It will outlive the theories, and objections, and fancied improvements of *this* enlightened age. It will be believed, and obeyed, and admired as the *wisdom of* God, and angels will desire to look into it, when all its opposers, with their fancied illuminations, and great names, will have been forgotten, or remembered only as are Jannes and Jambres. "On this rock," said the Almighty Saviour, "on this rock will I build my church, and the gates of hell shall never prevail against it."

My dear Brother,

This is not the place to tell you how deeply my own feelings are interested in the solemnities of this day, and in the pleasing prospects opening before you. You are united

with a church and society of one heart and one mind, who have nobly dared to make sacrifices for the truth. The unanimity, firmness, decision and liberality they have manifested, are a sure pledge that they will be ever ready to stand by you, and co-operate with you, and lend the whole weight of their influence to sustain you under the arduous duties, to which, as one set for the defence of the gospel, you may be called, in this day of error and of conflict. Be the faithful affectionate Pastor—the zealous, indefatigable Minister, and you will have a liberal and affectionate people. Do the Lord's work, and he will take care of yours.

I am persuaded, my dear brother, you will in all your intercourse with your beloved people, do nothing against the truth, for I well remember the happiness I felt many years since, when, as we walked together in the fields, you related to me the effects which truth, under God, had produced on your mind ; and the deliberate determination you had formed, to devote your youth to the service of Christ. And I remember too, that, although alone, you dared publicly to profess the truth. Nor shall I soon forget the happiness we enjoyed, when in a far distant part of the vineyard, you assisted me in gathering in the ripened harvest. May you yearly reap such a harvest ! I am persuaded you love revivals, and prize them, despised and reviled as they are, as the richest gift which Christ bestows in these latter days. You have witnessed their effects the year past, under the most favorable circumstances ; and yours was the inestimable privilege of witnessing the last days of one, whom God delighted thus to honor. You can never forget the glory that hovered around him, and the more than human eloquence with which he spoke of a Saviour's love. Live my dear brother, his eminently holy, and prayerful, and active life, and you like him will have thousands to adorn your crown of glory. And when you lie on a bed of pain, you " will want a whole heart to feel, and a whole tongue to express every

separate emotion of love." When tempted to doubt the efficacy of the faith you have espoused, or to falter in the good work you have chosen, remember the life, the labors, the success, and the *last hours* of Dr. Payson.—Nay, look forward to the moment, when the faithful minister shall hear from the throne, "*Servant of* GOD, *well done!*"

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